THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Translate the words of Christ into what country's language you will, He might have been the offspring of that country. There is nothing of nationality about Him. He was the child of every age and every nation. His was a life world-wide."—F. W. ROBERTSON.

No. 51, Vol. LXXIV. Thursday, December 19, 1912. Price One Penny.

SERMON BY PRESIDENT JOSEPH F. SMITH.

DELIVERED IN THE OGDEN TABERNACLE, NOVEMBER 20TH, 1912, AT THE FUNERAL OF MRS. JANE S. RICHARDS.

[SISTER JANE S. RICHARDS, of Ogden City, Utah, a faithful Latter-day Saint, recently passed away in her seventy-ninth year. The funeral services were held on November 20th, 1912, at which many fervent and impressive testimonies were borne concerning the life of this good woman. She was the wife of the late Apostle Franklin D. Richards, who presided over the European mission at three different periods—namely, in 1851, in 1854-5, and in 1867. President Joseph F. Smith, the principal speaker at the obsequies, referred in affectionate and tender terms to Apostle Richards and his beloved companion, who has but just now gone to join him in the eternal worlds, and to the family. He also dwelt forcefully upon the glorious doctrine of the resurrection. The sermon, so full of comfort, hope and inspiration, is reproduced for the benefit of our readers.—R. C.]

President Joseph F. Smith said—I desire to commend most heartily to all my friends who are here to-day, and to all hearers, the most excellent discourse* that we have listened to from Brother Penrose, for his remarks have been upon the keynote of immortality and endless life. It would be but a pitiable conclusion of a man's life, or the life of mankind, if the end that we meet to-day in the remains of our sister was the end of life. It would be a most pitiable thought, that the intelligence, the mighty power of

* President Penrose's sermon will appear in our next issue.

wisdom that created man in His own image and in His own likeness, designed that they should live but a few short years, and pass away to their final end. What an awful thought that would be to intelligent minds! And in the principles enunciated by President Penrose is united the beauty and the glory of the gospel of Jesus Christ—the beauty and glory of "Mormonism"—for it deals not only with this mortal existence, but with the existence that is beyond this, and it deals with it intelligently and materially as well as spiritually, and it makes the hope, both of the present and the future, an absolute reality—and that is the beauty of the gospel of Jesus Christ.

Time will not permit, and I do not think it would be wisdom to prolong the meeting. Many excellent things have been said of Aunt Jane, all of which I endorse with all my heart, and they express my feelings in a better way, probably, than I could do it myself. I have had all my life a special regard for her, on her own account, and I have had a very great love for her on account of her husband, for he was one that I loved, and that I still love, for he was a man that inspired in me the deepest regard, the most positive assurance of the divinity of his mission and of the doctrine that he promulgated while he lived and while he taught the principles of the gospel in the capacity of one of the Twelve Apostles. I never heard any man's testimony more conclusive, more real, more substantial, than was the testimony of Franklin D. Richards with reference to the divinity of the mission of the Savior, and with reference to the divinity of the mission of the Prophet Joseph Smith. I loved him for that, and his testimony remains with me, and while listening to the brethren tell about the good things they had to say, this thought occurred to me: It would be an honor to any woman to be the wife of such a man. It would be an honor to any woman to have the daughter that Aunt Jane bore into the world—I speak of Josephine. I have always loved her as a sister, and when I contemplate her fidelity to her mother, unceasing, unwavering through all her years of illness, my admiration goes up to the very highest point for the integrity of that good girl to her good mother. The Lord bless her forever for her kindness and affectionate devotion to her who gave her birth into the world. I think it is an honor to all the children of Franklin D. Richards that they have such a father, for he has brought some noble men and some noble women into the Church of Jesus Christ of Latter-day Saints, just as true as their father was, as far as they know, and I believe they know sufficient to establish them beyond all peradventure in the testimony that was borne by their father.

I have been associated for a great many years with Franklin S., and I have known and been acquainted more or less intimately with Brother Charlie. I have always had the deepest regard and love for them, especially for Franklin, who has been a staunch

and faithful defender of the people of the Church of Jesus Christ of Latter-day Saints, and he has had the honor of standing for their rights before the highest courts of the nation, and has defended them with ability, with the spirit of love and devotion that no one could feel except he were one of them and deeply interested in their welfare. I trust that the spirit that has heretofore characterized the children of Brother Franklin D. Richards, as well as the children of Aunt Jane herself, will ever continue with them, that they may have possession of the spirit of the gospel, and the spirit of their father and their mother, and that they will always be staunch and true, as their parents have been.

Brother Franklin had a large family. It may not be generally known, but there is still living one of his wives, and she is another good, faithful Latter-day Saint. And the children are good, faithful Latter-day Saints, and I want to tell you that that is the greatest satisfaction to me of anything that I can think of. I believe with all my soul in the Church of Jesus Christ of Latter-day Saints; I believe in the divinity of the mission of Joseph Smith; I believe in the resurrection of the dead; and I believe (just as has been portrayed here so eloquently by President Penrose) that we will come up in the resurrection from death to life again, as literally ourselves as did Christ, the Son of God, rise from the dead. Now that is putting it just as strongly as I know how to put it. His body was not permitted to decay, or disintegrate; it was not permitted to dissolve and return to dust. It was laid away, and it was not permitted to see corruption. It rose when the spirit returned into it again, with the wounds of the nails in His hands and in His feet, and of the spear in His side, so literally, so actually the same identical body that it bore the marks that it received upon the cross. And I believe that He is the first fruits of the resurrection from death to life, and that He is the true type of the resurrection; that every man, woman and child will rise from the dead, will come up precisely as He did, because there is no other name given under heaven by which we will be saved, neither is there any other way provided by which man can be raised again from death to life, but by the way instituted by the Son of God. I believe this because of the testimony of the ancient disciples concerning Him. We have their testimony that they saw Him, that they talked with Him, that they ate with Him, and they bore record of what they saw with their own eyes, and what they knew to be the truth. And yet, when we consider the distance in time between the testimonies of those who saw with their eyes and heard with their ears and bore testimony with reference to the divinity of Christ's ministry, and His resurrection, there is a possible chance for us to err and blunder, if we do not possess the spirit of inspiration which would fix our minds upon the truth and would make it clear to our understanding. But in the light of later facts that we have record of in the Book of Mormon, when Christ Him-

self appeared to the inhabitants of this continent, proving His identity by the wounds that He received upon the cross, and showing Himself to the people upon this land. To-day they are borne record of. We have the additional testimony of the inhabitants of this continent and those that saw and heard and witnessed His presence here, as well as the disciples who saw and witnessed him at the time of His resurrection, from death to life. And then we see again, in addition to these, the fact that He showed himself in our own time, in our own day, to Joseph Smith, and to others, who were privileged to see with their own eyes, to hear with their own ears, and to have borne this recent witness and testimony to us. I have in my mind three indisputable witnesses, reaching over the lapse of nearly two thousand years, bearing record to me that Jesus is the Christ, the Savior of the world, the resurrected God who ascended upon high, and who reigns with the Father, possessing all power, all wisdom, and all knowledge adequate to the salvation of the children of God, from the beginning until the final end. I love to contemplate these things and think of the gospel of Jesus Christ, which reaches not only to all living, but to all that have lived and have passed away and to all that will yet come into the world, for it has made ample provision to meet the necessities of all men—of all the descendants of Adam—and I thank God for it.

May the Lord bless you, my friends, and comfort your hearts. Bless your souls, What is lacking? What do they need to comfort them? A noble father, a noble mother, both of whom have been devoted all their lives to the cause of Zion and of truth; both of whom have fought the good fight and kept the faith, and have set an example before them that is worthy of the imitation of all men, in all ages of the world. There is no death here; we do not feel the influence of death, but freedom from the sorrows and pains and anguish of this mortal career, with the absolute assurance that we shall meet again, that we shall know them as they are, that they will not change into something else, but they will be themselves, and that is the point in "Mormonism." It teaches us that. The Bible teaches it and the Book of Mormon teaches it. Not a hair of the head shall be lost. Read the Book of Mormon and see what it says. The Book of Mormon teaches it, and those who believe in "Mormonism" believe in the gospel of Jesus Christ, and they must accept these things. And why should we not have joy in the contemplation of meeting our loved ones when we shall have finished this course.

When I came to the home of Brother West, I thought to myself, "What a glorious meeting there has been on the other side. Franklin has been waiting for his companion, with others that have passed before."

Only a few days ago it was my privilege to be at the funeral of Henry P. Richards, the youngest brother of Franklin D. Richards,

a life-long companion of myself. We were boys together when we started out into the world to preach the gospel, in 1854. We have ever since been close companions, so to speak, brothers in the covenant of the gospel of Jesus Christ; he is the last of his generation. I think perhaps Aunt Jane is about the last of her generation. And so we are passing away. The majority is on the other side, the most beloved—if it were possible to have some more beloved than others—are on the other side. Why, bless you, there are parents, there are children, there are brothers and sisters, there are the prophets, there is the Son of God Himself, the Savior of us all. Also the Father of our spirits. Why shouldn't we be glad to go when our time comes. The fact is that I never have worried for a long time about going away myself. I have only one thought why I should stay here any longer, and that is that I have children here, little ones, growing to be men and women; I would like to see them grow up to manhood and womanhood and be established in the gospel of Jesus Christ, that they may never depart from it. I would like to have the privilege of seeing it done; but if I am not permitted to do it, I will leave them in the hands of the Lord, and I will lay to the best of my ability the foundation for their exaltation in the gospel of Jesus Christ. So whenever Father wants me I am ready to go, and it don't make any difference when it is. If I have done my duty to the best of my ability and my knowledge, it will be all right with me; and I shall wait there for others to come, and rejoice to meet my father and my mother, my brothers, my sisters and my loved ones that have passed over this shore into the other sphere. Oh, what a perfect, joyful time we will have there, waiting until we are all joined together again on the other side.

I remember the remark of her dear son, Lorenzo, at the time of his last illness, confined to his bed. "Oh," he said, "if we could only all go together, what a happy thought it would be." I shall never forget the remark; but it was the spirit, the characteristic spirit of the family, the love for each other, the devotion for each other. I think it is a remarkable characteristic of the family, and I hope that they will always be true to one another and be good to one another, and not limit it to any branch, but let the love and affection and confidence be extended to every branch of their father's house; that they may be as one from first to last, and from least to greatest, that they may set an example to all Israel and to future generations, is my prayer, in the name of Jesus. Amen.

To be guided always by one's conscience is to be alone much of the time; but at the last, more than you ever lost comes back to you and you have had the satisfaction of being on good terms with yourself, which is worth more than all men ever acquired at the price of self-respect.

THE MESSAGE OF CHRISTMAS.

THE immortal message of peace proclaimed to the world by the heavenly host, when the glorious Babe of Bethlehem entered the arena of human endeavor, is worthy of resurrection every Christmas. "A message from Mars," or whatever sphere it may be from which the messenger comes, would be timely just now. But we humans cannot do better—for each other and for the world at large—than to perpetuate the message of Christmas. The world needs it. The individual needs it. Just now, when nations are bleeding at the pores; when they are breathing fire and belching blood, let us sing the song of "peace on earth—good-will to men."

Peace—"Give us peace in our time, Lord"—is the prayer of the churches. May God grant their prayer. Christmas will never die. We dare not let it die, for it breathes into us a spirit of loving—a spirit of giving and forgiving—for which we are truly thankful. Peace in the home, and at peace with all men. Ah! how lovely is peace!

I remember a picture that my mother had hung at home; it was a picture called "Peace," and it breathed "peace." A shepherd sat on a little hillock minding his sheep. Hard by was a cannon, old and rusted, turned turtle, of no more use to man—or should I say "misuse." It was a "picture of peace."

Let us unitedly, this Christmastide, pray that peace and good-will may once more rest upon the nations and upon the homes of "all people that on earth do dwell."

Ring on, ring on, ye blessed bells,
Ring on, until thy volume swells;
Still ring on! ring on and never cease
Till all the world is filled with peace.

Salt Lake City. AUBREY PARKER.

THE CHRIST AND THE CHILD.

HE consecrated childhood for ever by His own Divine Childhood—who consecrated it afresh, with a higher, holier meaning, when, in His Divine Manhood, He uttered those words, which, to the ears of every mother of to-day, are as full of sweet music as ever they were to the mothers of Palestine: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Surely no father, no mother—whether the little ones were on earth or in heaven—could hear the sweet music of those words unmoved. That picture of the little child nestling as naturally, as trustfully, in our Savior's arms, as in the arms of her mother, and smiling up with perfect love, perfect confidence, into the face which looked down upon hers with Divine tenderness,

Divine Fatherliness—though, for His ears, no child-lips might ever lisp the wonderful word "Father"—has consecrated all children to the Christ, and the Christ to every child. It must remain, for all time, the one picture of spotless purity upon which human eye hath looked—the interchange of loving smiles between the innocent child and the sinless Man. So long as that picture is guarded in the heart of one mother, so long canst thou never hope to destroy Christianity. That little child, in the arms of Jesus, has struck deadlier blows at the enemies of the Cross than all the arguments of the theologians. That child is the most powerful foe whom the armies of unbelief have to fear.—C. KERNAHAN.

THE HELPFUL ATTITUDE.

MANY of the attitudes which men take toward each other are not only unfruitful but destructive of fellowship and helpfulness. Those, for instance, who see nothing but the seamy side of men and women about them are entirely unable to do anything towards making their defective and faulty fellow-creatures better. More than this, they are themselves embittered and lowered in tone by their negative attitude toward those around them. Blindness to the fault of others is an evidence of lack of intelligence; but one may see faults clearly and at the same time see them in right relations to the whole character. A clear-sighted, wholesome, healthful relation to our fellows involves discernment of their limitations, as a wholesome view of ourselves involves a clear insight into our own weaknesses; but such a relation involves still more a perception of the inherent possibilities of growth and development which are part of the most imperfect character.

One of the finest attitudes which a man can take toward those with whom he associates is that of a learner. When we look to others, not to discover what is unlovely in them, or to fashion our attention specifically upon their limitations, but to get something from them which they have to teach us, we are in a position not only to be helped ourselves, but to help those with whom we are in fellowship. It ennobles any man or woman to be approached in this attitude, for willingness to learn involves a recognition of some kind of superiority. It is one of the secrets of a full life that the man who lives it continually gains from all those with whom he comes in contact their secrets of specific skill or information; and the men and women are few who have not something in the way of experience, observation, talent, character, or temperament to convey to others.—SELECTED.

A HIGH and noble spirit will manifest itself quite as clearly by the way in which it receives a favor as by the way in which it bestows one.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 19, 1912.

EDITORIAL.

THE CELEBRATION OF CHRISTMAS.

AGAIN we are nearing the time-honored and greatest of all the festivals of the year—Christmas. All Christian peoples unite on the 25th of December to do honor to the birth of Jesus Christ, the world's Redeemer. Although that date is not really the anniversary of the coming of the Son of God in the flesh, yet it is eminently fitting that an event so glorious should be held in grateful recollection and celebrated in a worthy manner. The Latter-day Saints, in common with all Christian peoples, honor the day that has for so long a time been associated with the earthly birth of our Lord and Savior. Despite the opinion that is entertained by many to the contrary, we believe most sincerely in the divinity of Christ and in His atoning death for the salvation of the world. Our faith and knowledge concerning the same is indeed of a higher order than is commonly possessed by other churches and peoples. To us Jesus is not merely a grand historic personality, dimly seen across the far stretch of nearly two thousand years. He is also the glorious Being who, with His Heavenly Father, appeared in the opening years of the nineteenth century to the boy Prophet, Joseph Smith, and ushered in a new dispensation of the gospel on earth. We know Him as our God and King, who has restored His Church and kingdom to the earth in these days, with all its ancient gifts and blessings.

Great is our joy and gratitude, as Latter-day Saints, when we consider the closeness of our relation to that Jesus whose name the world delights to honor. We rejoice to know that He whose loving counsels and kindly deeds cheered weary hearts in days of old, the very records of which have comforted countless millions since, has given further revelations in these days through the Church that was organized under His personal direction—the Church of Jesus Christ of Latter-day Saints. His counsels are so dear to its members that they are the very rule of their lives, and having proved their worth, they are willing to bear them, without money and without price, to the remotest bounds of earth.

We search in vain the pages of history and the loftiest creations of the human mind for anything to equal in sweetness or in beauty the story of the life and love of Jesus. Truly He was God manifest in the flesh. Yet He had nothing of that cold and solitary majesty that men were wont to associate with the Supreme Being.

He manifested faculties, powers and feelings essentially human, but in Him they existed in the perfection of balanced unity. By precept and example He showed to men the heights of grace and nobility to which they should aspire. Such humility and kindness were never before nor since united with such greatness of aim.

Jesus set an eternal premium, not upon formal piety or righteousness, but upon human kindness and faithful service to God and fellow-man. It is, therefore, right and proper that this royal spirit should rule among Christian peoples, as it does, at this season of the year. At Christmastide the supreme truth of human brotherhood comes home to all ranks and classes of men, and finds expression in deeds of loving kindness to those who, in the vicissitudes of human life and destiny, have less than an average share of the necessities and comforts of life. The hearts of the rich are softer and kinder, the poor are helped and comforted, and thus the world is made happier and better. The mind is carried backward, over the stormy centuries, to the first Christmas at Bethlehem, and then forward on the wings of the message of Him whose humble advent we celebrate, to the coming joyful time when that same Jesus will have finally won the eternal gratitude of a redeemed world. Each happy family re-union at Christmas time may be regarded as a prophecy of the great re-union that is to be, when the redeemed children of the Eternal Father return to their heavenly home, with the lessons of earth fully learned and its conquest finally won. With such pleasing hopes and prospects before us, may the coming Christmas be a merry and a joyous one to all!

H. I.

THE BIRTHDAY OF THE PROPHET.

With each succeeding year an increasing number do honor to the birthday of the Prophet Joseph Smith, the man who was chosen by God to stand at the head of the Dispensation of the Fulness of Times. He was born on the 23rd of December, 1805, and he accomplished a glorious work upon the earth. By every Latter-day Saint his name is held in loving memory. As the years roll by, he is honored more and more, and shall continue to be so, until the eternal truths for which he lived and died shall be known over all the earth. The Church he founded, under the direction of the Lord, bears witness to his faithful labors and fully attests the divinity of his calling. While the churches founded by men, agreeable to the spirit of the world, are weakening and decaying, the Church of Jesus Christ of Latter-day Saints, founded upon God's truth and by His authority, goes steadily forward to fulfill her Divine mission—the salvation of the world. The earthly pathway of the saints and prophets of God may be rough and thorny, but the cause of truth and righteousness, for

which they toil and suffer, is an enduring one, and their work shall yield them eternal joy and satisfaction. Religious teachers that are appointed by men enjoy the honors and rewards of the world, but their work, like all things human, must perish and decay. The Prophet Joseph Smith, under the guidance and inspiration of the Lord, bore witness to the world's apostasy from the true faith; to the restoration of the gospel; and was generally rejected, as the prophets of God have invariably been. But his memory is cherished on earth by those who have been blessed through his labors, and his work will be held in honorable remembrance by God, His angels and the ransomed of the Lord for ever.

As the sombre shades of winter hung over the earth at the season of the Prophet's birth, even so did spiritual darkness prevail among all the nations. For many hundreds of years there had been no inspired messenger from the Lord to declare His will and purposes in the earth, and to make the way of life and salvation clear and plain. The boy Joseph Smith desired in his heart to know the truth concerning these things, and reading in the scriptures the gracious promise of Divine light and guidance, he humbly pleaded for its fulfillment, and his prayer was gloriously answered. The eternal heavens, so long sealed to men on earth, were again opened, and God, the Eternal Father, and His Son Jesus Christ, appeared to the boy and gave him the instructions he desired. Seeking and finding the Lord thus in his early youth, he was thereby prevented from associating with the contending sects of Christendom, and receiving their warping prejudices, from which many find it so difficult to free themselves. Tutored by heavenly messengers until he had grown to manhood's estate, he was then vested with power and authority from the Lord to announce the restoration of the gospel, to call the world to repentance, to organize the Church of Christ after the original pattern, and to receive believers into the true fold. Every key and power possessed by the servants of God in other ages was received by him and conferred upon his associates in the ministry. At length, when his work was accomplished, without once faltering, and "with a conscience void of offence towards God and towards all men," he went forward to a martyr's death, yielding up his life as a last testimony to the divinity of his message.

The world cannot understand why the Latter-day Saints should cherish so dearly the memory of their martyred Prophet. This is because they know not the light and blessings we have received through his instrumentality. He was God's first messenger to the world after many ages of spiritual darkness. Communication between earth and heaven was through him restored and will continue until the purposes of God are fully consummated, and darkness, sin and sorrow are finally banished through obedience to the everlasting gospel.

H. I.

MOB VIOLENCE AT IPSWICH.

PRESIDENT AMOS R. COOK, of the Norwich conference, writes from Ipswich, under date of December 11th, 1912, as follows:—

PRESIDENT RUDGER CLAWSON.
Liverpool.

Dear Brother—I am writing to inform you of some serious trouble we are having here in Ipswich. There is a flourishing branch of our Church here, where we have held meetings in a rented hall. Things seemed to be going on quietly until last Sunday night, December 8th. When the usual evening services were called to order a mob began to gather in the street, and a little later many of them entered the hall. In fact, the building was filled with men, to the number of about two hundred—all that possibly could get in—and others remained outside waiting for the meeting to be broken up. Elder Alburtus Willardson arose to offer prayer, but thinking it inadvisable to offer prayer in such disorder and confusion, he endeavored to talk to them and explain our reason for being here. He asked for a fair hearing, but it was not granted.

They began by asking questions about polygamy, and also about our taking young girls away, etc., etc. When he answered them they called him a "——— liar." The noise and confusion continued untill finally some one put out the lights, whereupon pandemonium reigned supreme. Chairs were thrown about, tables were overturned, and the doors broken down. The elders were sought after in the darkness with small search lights, many threats to do them bodily harm being indulged in by the mob. However, the elders slipped through the crowd in the general confusion, and with police protection reached their home safely. While passing along the street the mob made a desperate effort to crowd back the police and capture the elders, but failed. By the time they reached their lodge the mob numbered several thousands. They paraded the streets for about two hours, making all kinds of threats; but no harm was done to the lodge.

The elders notified me of the trouble and I came down here from Norwich and found things in a bad condition. The hall was damaged considerably, but not quite so much as we at first feared it would be. The enemy are swearing vengeance on us for next Sunday night, if we attempt to hold a meeting. I am afraid the hall will be closed against us, but we are going to do our best to keep it. I intend to call on the Chief of Police in the morning; will present my passport and demand protection. If they will promise it, and the hall is not taken from us, I propose, with the Lord's help, to hold a meeting next Sunday night.

The trouble seems to have grown out of some organized movement, of which we had not heard one word until the editorial appeared in the *East Anglian Times* of Saturday, December 7th, which I am enclosing.

Our landlady has just received notice to leave the house she is renting, if she continues to lodge the "Mormons," so I suppose we will have to move camp.

AMOS R. COOK.

Under date of the 12th, President Cook again wrote us as follows:

President Rudger Clawson,

Liverpool.

Dear Brother—I wrote you last night of our trouble here in this town. This morning we called upon the Chief of Police, and were treated very badly. He ordered us out of his office and said he would not protect our meeting-house, and if we had trouble in the streets, either going or coming from our services, it was our look-out. He declined to examine our passports, and refused to talk to us or to help us in any way.

Amos R. Cook.

The editorial referred to was published in the *East Anglian Times* of December 7th, and reads as follows:

Mormon Activity in Ipswich.

Periodically the activity of the Mormons in various parts of this country gives rise to considerable agitation in the press and on public platforms. Whatever we as a people may think of the religious tenets of the followers of Joseph Smith—if we have ever seriously concerned ourselves about them—we in this country cannot contemplate without a feeling of repulsion the polygamy that is practised by the sect in Salt Lake City, their American headquarters, and which is not only countenanced but encouraged by the faith. While it is always advisable to make some allowance for prejudice when reviewing the energies of a persuasion so fiercely assailed as Mormonism, it is not possible altogether to dismiss all the stories made public at various times as fabrications pure and simple; and we cannot blind our eyes to the fact that the endeavors of the order seem chiefly centred in the proselyting of women.

At the present moment the movement is insidiously working in Ipswich, where these Latter-day Saints, using this their less familiar appellation, are busily disseminating tracts at house doors. It would appear that a systematic house-to-house visitation is being carried on. The missionaries are not content with one visit or the leaving of one tract, but cases are on record where three or more visits have been paid to the same house within a very short period, in an attempt to secure attendance at meetings which are taking place in the town, and converts to Mormonism. *The police unfortunately are powerless in the matter, but following in the footsteps of other towns that have been similarly troubled, residents of Ipswich will do well to take such means as lie within their power of showing our visitors that their presence is unwelcome.*

It will be seen at a glance that the attack on the "Mormon" missionaries, herein described, was a most extraordinary affair and without adequate justification—in fact, without any justification at all. No direct charge of violation of the law was preferred against them, but gross insinuations, wild rumors and unsupported happenings were freely launched at their devoted heads, until the more turbulent element in the meeting was lashed into a fury. The result was a most disgraceful scene of violence and mobocracy. It was a scene that would be discreditable in any part of the British empire. Surely the Latter-day Saints of Ipswich, who are duly accredited citizens of England, and the missionaries there who

have ever held themselves amenable to the institutions of this country, are entitled to protection under the law.

The foregoing editorial is not creditable to the editor of the *East Anglian Times* and seriously reflects upon his good judgment. It will not be endorsed by thoughtful and fair-minded people. It was a direct bid for violence on the part of the citizens of Ipswich and is therefore subversive in sentiment of the great principle of freedom of speech and religious liberty so dear to the heart of the English people. The passing of gospel tracts from door to door, even though the act be repeated a number of times, cannot be construed as an offence against society. If so, the Church of England itself would not be safe. The intimation that the efforts of the elders are chiefly centred in the proselyting of women is wholly unjustifiable. The gospel message which they are under obligation to deliver is intended for all classes alike, without distinction of sex. The occurrence at Ipswich Sunday night was a gross impropriety, a breach of the peace and an act of savage persecution that should be, and doubtless will be, condemned by every lover of justice and good order.

It is almost beyond credence that the police department of any city in England would refuse protection to those who appeal for it, against whom no violation of law is charged or maintained. It is the "Mormons" that are suffering from persecution to-day. Who will be the victims to-morrow? Is justice taking its departure from good old England? We cannot think so, but yet facts are stubborn things and must be left to speak for themselves.

A later report from President Cook and Elder Willardson states that they sought an interview with the mayor on the 13th, and appealed to him as law-abiding American citizens for protection. He received them kindly, examined their passports, said he knew of no reason why the Latter-day Saints could not hold religious services, or why they were not entitled to protection, and promised to investigate the matter and give them an answer the following day. His reply was as follows:

December 14th, 1912.

Dear Sirs—I have enquired this morning into the matter upon which you saw me last night, but very much regret that I cannot do any more for your protection than was promised by the Chief Constable—i.e., protection from bodily injury on the streets.

(Signed) E. C. RANSOME,
Mayor.

Messrs. Cook and Willardson,
Ipswich.

The owner of the hall that is being used by the Latter-day Saints, who has treated the elders with courtesy and fairness, contended that the mayor's letter was not a sufficient guarantee to protect the building against serious damage. He therefore refused

to allow the hall to be opened for the Sunday night meeting of December 15th. Thus were the doors closed against the missionaries, and thus were they left powerless to maintain their rights under the law pertaining to freedom of speech and religious worship.

In view of the Ipswich outburst of bigotry and hatred, how appropriate, how forceful, how impressive are the words of Jesus which He spake unto His disciples: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. * * * Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6: 22, 23, 26).

RUDGER CLAWSON.

PROFESSOR JOHN J. McCLELLAN.

PROFESSOR JOHN J. MCCLELLAN, organist of the Tabernacle, Salt Lake City, who, with his little boy Douglas, was a passenger on the s.s. *Virginian*, arriving from America November 30th, 1912, has taken up his temporary residence at Berlin, Germany. It is understood that he will give his entire attention for some months to matters immediately connected with the divine art of which he is so able and brilliant an exponent. He will "recharge his batteries," so to speak, and put an additional finishing touch to his musical education.

The high esteem in which he is held by lovers of music was amply demonstrated by his many admirers in Salt Lake City, who assembled in various capacities, at different times, before his departure, to do him honor. On October 5th, 1912, a testimonial was tendered him in the Tabernacle, which was attended by at least four thousand people. The press described it as a "wonderful ovation." A fine program was rendered, the most important numbers being two organ solos by Professor McClellan, one of them a composition by the local composer, Professor Stayner, a graceful, sympathetic conception, finely executed. After this the professor was called back in vociferous fashion, when he gave as a recall number Baptiste's famous "Offertory." In addition to these numbers Professor McClellan accompanied several of the soloists, and directed his own "Irrigation Ode," which was given with full orchestral and organ accompaniments.

The evening's tribute to Professor McClellan did not end with the concert. At 10:45 o'clock he was the guest of honor at a banquet tendered by his associates in the Utah Conservatory of

Music, in the main dining room of the Hotel Utah. It was an elaborate and highly successful affair.

The Salt Lake Press Club gave Professor McClellan a farewell reception, in which many artist friends joined to do him honor. Mr. H. L. A. Culmer, in a short but eloquent speech, expressed the high sentiments of esteem and admiration of the Press Club for the professor. This is what he said:

"Our Press Club has had amongst its members more than one genius, but none greater than he whom we honor to-night. We meet to say a temporary farewell and the wish for a happy return of the beloved John J. McClellan, our veriest own, whose personal qualities have endeared him to us and whose artistic abilities have stamped him as one of the world's great masters.

"For fifteen years he has presided over the far-famed Tabernacle organ, an instrument gigantic, delicious and unique, housed in the most wonderful sounding board that was or ever will be constructed, and during that period not less than three million people from all parts of the world have listened spell-bound to this master of the keys—this magician of melody.

"Out of that endless concourse he has brought tears to millions of eyes. Others have brought tears to as many eyes. They have been great generals and commanders of slaughter and wounds, bringing tears of agony and pain; but this kind commander of sweet sounds has only brought forth tears of tenderness and relief —relief from the strain of the outer world, sobs that mean but the surcease of pain.

"How many aching hearts have been brought to rest and quiet by the soothing strains he has evoked; how many dull souls have found their awakening under the glorious passion of his compelling touch; how many people of our own country have been stunned by the discovery, through him, that there is genius and culture in the west; how many wandering, thinking men and scholars from remote countries have thought better of America because of him—these measures are impossible to compute because they are so large.

"Loving and admiring him as I do, I am glad that I have been chosen to set to words the Ode to McClellan that we all chant in our heart of hearts."

From a long and intimate acquaintance, the writer heartily endorses the foregoing splendid tribute to Professor McClellan's genius as one of the world's greatest and most renowned artists. He is certainly a master musician, one who with a perfectly trained and skillful touch can draw from the organ, a merely human instrument, sounds that thrill the immortal soul. We sincerely trust that his visit to Europe will be highly satisfactory and profitable both for himself and the great people he represents.

RUDGER CLAWSON.

FROM THE MISSION FIELD.

Sale of Work.—The Relief Society of the Bradford branch of the Leeds conference held a sale of work in November, at the Westgate New Hall. The room was tastefully decorated by the sisters. "Tea" and refreshments were served. In the evening there was an excellent concert, which all present enjoyed very much. The Relief Society sisters felt very well paid for their labors. The sale of work realized £11 10s.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXIII.—THE EPISTLES GENERAL OF PETER.

Text: I, II Peter. Lesson Setting: Time, place, etc.

I. THE FIRST EPISTLE.

1. When written. (a) After Paul's epistles. (b) Probably after Paul's martyrdom. (c) At any rate about 67 or 68 A. D.
2. Where written. (a) Probably Babylon on the Euphrates. (See Ch. 5: 13.)
3. To whom written. (a) "To the elect strangers of the dispersion." (Jewish Christians.) (b) Gentile Christians. (Ch. 1: 14; 2: 9, 10; 3: 6; 4, 3.)
4. Suggestive Helps. [*Baptism for the dead.*] (a) Value of the gospel. (Ch. 1.) (b) Restrain fleshly lusts. (c) Obey laws of the land. (Chap. 2.) (d) Duty of wives and husbands. (Ch. 3.) (e) Memorize chap. 3: 10, 11. (f) Gospel to be preached to the dead. (Chap. 3: 18, 19, 20.)

II. SECOND EPISTLE.

1. When written. (a) Probably one year later.
2. To whom written. (a) Same as first.
3. Suggestive helps. [*Apostasy.*] (a) How to get a testimony. (Chap. 1: 5, 6, 7, 8.) (b) False teachers to arise. (Chap. 2.) (c) Personal testimony of Christ. (Chap. 1: 16, 17, 18.)

CONTENTS:

Sermon by President Joseph F. Smith 801
The Message of Christmas 806
The Christ and the Child 806
The Helpful Attitude 807
Editorials:
The Celebration of Christmas ... 808
The Birthday of the Prophet ... 809
Mob Violence at Ipswich ... 811
Professor John J. McClellan... ... 814
From the Mission Field 816
Sunday School Lesson for Theological Department 816

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.